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POSTHUMOUS PAPERS BY PROFESSOR LANE.

RAMENTA PLAUTINA.

Vlixem audivi fuisse aerumnosissimum,
Qui annis viginti errans a patria afuit.

Bacch. 5 (or 1).

THE *annis viginti* of this passage has crept into the grammars. Holtze, I, p. 103, quotes it as an example of 'time when.' Draeger, § 223, 1, says of it "eine lange Zeitdauer angehend." Kühner, II, p. 263, says "von einem Zeitraume innerhalb dessen Etwas geschieht." This would apply to *annis viginti primis*, *Bacch.* 422, 'any time in the first twenty years of your life.' But *annis viginti* in our passage means 'all the time, the whole of twenty years,' not 'any time in twenty years.' It may reasonably be doubted whether the ablative is ever used in Plautus of simple duration of time. This ablative came into use about Cicero's day, and in sepulchral inscriptions became the established form: 'vixit annis viginti,' rather than 'annos' (Wilmanns, 168).

The preservation of our passage is due to Charisius, p. 201, 17, Keil. Charisius's manuscript reading, *q anñ xx*, was mistaken by Putsch for *annis*, and has come down by tradition since his time. No doubt Plautus wrote *annos*.

Neque mei neque te tui intus puditumst factis quae facis:
Quibus tuom patrem meque una, amicos, adfinis tuos
Tua infamia fecisti gerulifigulos flagiti.

Bacch. 379.

The word *gerulifigulus* is understood to be equivalent to *gerulus et figulus*, or to parody *Pseudolus* 427, *homines qui gestant quique fingunt flagitium*. Such a compound, formed from two substantives of

the doer, has probably no parallel in all Latinity, certainly not in Plautus: see the list of compounds in Besta, *de verborum compositione Plautina*, Breslau, 1876. To express the relation supposed to be expressed by *gerulifigulus*, Plautus employs two juxtaposed words: e.g. *aequom bonum*, *Men.* 578; *usus fructus, victus cultus harunc aedium*, *Merc.* 832; *omnium legum atque iurum fctor conditor*, *Epid.* 522, *condus promus sum*, *Pseud.* 608.

Unhappily, in this part of the *Bacchides*, the Ambrosianus leaves us in the lurch. But three MSS., the Vetus, the Heidelberg, and the Vatican, agree in a reading that is very suggestive, not *gerulifigulos* as one word, but *geruli figulos*, written as two separate words. Now, if we alter *geruli* to *gerulos*, all goes well. And nobody need be disturbed by the mild hysteron-proteron who remembers *valere et vivere*, *Trin.* 52, *utere accipe*, *Mil.* 773, *dabit parabit*, *Pseud.* 283, etc., etc.

Nimio illaec res est sane dividiæ mihi,
Supterfugisse sic mihi hodie Chrysalum.

Bacch. 770.

The 'ablativus mensurae' or 'ablativus of the degree of difference,' *nimio*, is used only with comparatives: as, *nimio es discipulus docilior*, *Bacch.* 164, or with words of comparative import: as, *nimio mavolo*, *Poen.* 303. In two passages only is it otherwise used: *Truc.* 704, where Langen's emendation, *nimum*, is adopted by Schoell in his text, and in the above passage *Bacch.* 770, where its anomalous use has apparently escaped the eye of the editors.

Of the adjectives of quantity by which such predicative datives as *dividiæ* are qualified, *nimius* for an exaggerated *magnus* is amply vouched for in two passages:

nimiae voluptatist, quod in extis nostris portentumst, soror, *Poen.* 1205.

nimiae tum voluptati edepol fui, *Pseud.* 1280^a.

If *nimiae voluptatist* is used, why not the opposite? Thus,

Nimiae illaec res est sane dividiæ mihi.

In the above verse, 770, the text of Goetz has been followed, which substitutes the rather weak conjecture of Langen, *sane*, for the

senseless *mane* of the MSS. Ritschl has for *mane, magnae, 'ex codd. antiquis,' Pylades*, retaining, however, the *nimio*. To cover the whole ground, *nimum* or *nimis* would then bring the verse into proper trim :

Nimum illaec res est magnae dividiae mihi.

A perfect parallel is found in *Truc.* 704 :

nimum magnae mellinaest mihi
Militis odiosa ingrataque habita.

NICOBULUS. Euge litteras minutas. CHRYSALUS. Qui quidem videat parum.
Verum qui satis videat, grandes satis sunt.

Bacch. 991.

Nicobolus is handed the letter from his son. Why should he greet it with a '*bravo*' (*euge*), because the 'writing is so fine'? He lived in an age without spectacles; he was a *senex*, that is, anywhere from forty-five on. At the end of the play he turns frisky and flirtatious; but unhappily this does not prove he was a chicken (*mel meum, amabo, istaec fiunt*, 1197). A peer of his, called 'a gay old boy' (*lepidus senex*), Periplecomenus, brags that he had his sight (*clare oculis video*, *Mil. G.* 630), and he was four and fifty. Very good. The papers recorded the death of an elderly gentleman lately, who was ninety-four, with the simple record, "he never wore spectacles." These are exceptional cases.

Assuming Nicobolus to be an average, not an exceptional man, we should suppose him troubled rather than pleased by the 'fine writing.' He takes the letter, "trombones" with it, to adjust it to his failing sight, and then breaks out into his comment.

Now for the MSS.: *euge* is found in the Codex Vetus, and *eu* in the Heidelberg and Vatican. But the Leipsic MS. and the *editio princeps* have *heu*. If the *heu* is adopted and doubled, all will go smoothly; Nicobulus says: 'Oh dear, oh dear, what dreadful little letters!' Chrysalus rejoins: 'Yes, very true, if a man can't see well; but if he has his sight they are plenty big enough.' The audience will of course put its own construction on the words *see well*.